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WEEKLY REVIEW.

—Notwithstanding the frightful casualties of last year, the passion for Alpine climbing has not died out. Sir George Young and two brothers ascended Mount Blanc last month, *without guides*, and in descending they slipped and fell, and one of them was killed. The picture of the two surviving brothers endeavouring for two hours to restore life to the dead body, at those tremendous heights and in the midst of those awful solitudes, is harrowing. It is Englishmen, for the most part, that throw themselves away in this distressing fashion, year after year.

—On Monday last, the day of the eclipse, the eastern horizon was veiled in clouds, so that the simultaneous spectacle of an eclipsed moon rising and a setting sun was not witnessed. It is we believe, a rare spectacle seen scarcely once in a century. The moon became visible about twenty minutes after rising. The disc was not obscured even after the total phase had commenced, there being a pretty large crescent of reddish light, while a considerable portion beside seemed only covered with a transparent haze; this was owing to the refraction of the sun's rays in the earth's atmosphere. During the period of the eclipse there was of course a great din in the native town, the people shouting at the top of their voices to frighten the monster who was swallowing the orb of night, and make him disgorge it.

—There have been two very remarkable falls of meteors in the last 66 years viz: in 1799 and 1833, and the meteoric shower occurred or both occasions on the night of the 12-13th of November. Thousands, tens of thousands of meteors shot through the skies on these two occasions, and for hours it seemed as though the stars of heaven were raining down upon the earth. The question occurs to us, does the interval of 33 years denote a periodical return? If so, we may expect another display of this sublime phenomenon on the 12-13th of next November.

—The *Dnyanodaya* notices a pamphlet in which the improper conduct of some educated Natives is exposed. When men begin to ignore the distinction between a wife and a concubine, requiring their female relatives to pay respect to a mistress, there is reason to be alarmed for the prospects of society. We commend to the notice not merely of natives but of others, a little book by Baptist Noel, to be had at the Tract Society's Depository, entitled 'The Serpents and their Victims.'

—The Poona Arts Exhibition was formally opened by His Excellency the Governor on Monday last. English, rather than Native, art and taste are represented; but the Exhibition is not likely to be less attractive or useful on this account. Bombay as it was to have been, is represented, somewhat to the confusion of the Bombay that is. It happens that this is the very week fixed upon eighteen months ago, for the opening of the great International Exhibition at Bombay; but instead of that august event we have only the model of the proposed Building, preaching from Solomon's text in the Poona Arts Exhibition. Poor Bombay!

—Miss Carpenter of Bristol, known in connection with her efforts for the improvement of the degraded classes at home, has arrived in Bombay. She will visit Calcutta, and her stay in India will extend to a period of six months. Her interest has been awakened in behalf of the females of India. She will find that Calcutta is considerably in advance of Bombay, in the matter of Zenana instruction. If she is enabled in any way to promote the true enlightenment and emancipation of the women of India, she will not have cause to regret this journey.

—If the Napoleonic idea of nationalities is to circulate, (and the spectacle of a united Italy and a united Germany is likely to give it a great impulse) we know not what will become of Turkey. The Turks are scarcely numerous enough to make a cement between the different nationalities of Western Asia. The insurrection in Candia is awaking much attention in Greece, and it will naturally be asked there, if Europe beholds, with complacency or toleration, the unification of Italy, why should not the Greeks constitute one kingdom? Why should so many of our brethren continue to be oppressed by the Porte?

—Very saddening intelligence comes to us from the Red Sea. The steamer *Bhima*, (Bombay to Suez) and the steamer *Nada* (Suez to Bombay), both of the Bengal and Bombay S. N. Company, came into collision on the night of the 11th, about 200 miles from Suez, and the *Bhima* sank in about three minutes, carrying with her nearly a hundred souls. There were 106 on board, including a native crew of 86, and only nine escaped. At the time of writing we are without information as to the cause of the collision. A Mrs. Miller and her daughter of about nine years of age were on board, and from the account given we greatly fear that they are among the lost. Mrs. M. came out to join her husband, Captain Miller of the ship *Bombay*. On arriving here, she found that he had gone to Calcutta, and hastened to follow him thither. She had scarcely left when news came of his death. She returned from this melancholy visit to Calcutta and embarked with her fatherless child for Suez in the *Bhima*. All that know Captain Hanscom of the steamer *Nada*, will feel sure that whatever could be done for the rescue of the souls on board the *Bhima*, would be done by him. On the occasion of the wreck of the *Diamond* he was among the most energetic workers, though his name did not get into print. A boat in which he attempted to board that vessel was swamped. When afterwards he got on board of her, he made arrangements for passing the pilgrims into the boats, and with his own hands passed a very large number of them, eighty or more, and was among the very last that left the ship. All that intrepidity and presence of mind could do, would, we doubt not, be done by him, when the *Bhima* was sinking. She sank so very rapidly and suddenly, that the probability is that nothing could be done but pick up those who had managed to keep afloat. Captain Sproule of the *Bhima* was among the lost. It is altogether a most distressing casualty.

—At the great festival in honor of Gunputi at Baroda, the troops of Her Majesty have been again paraded this year, as usual, and have gratified the Guicowar by their *feux-de-joie*. A notice will be found in our Epitome.

We have been favored with a copy of the following circular:

"A few Christian friends, representing various denominations and Missionary Societies, having met together at Coonoor on Monday, August 13th, unanimously resolved to ask the co-operation of the 'Evangelical Alliance' in an effort, in entire dependence upon the Divine blessing, to rouse the Church of Christ throughout the world, to more united and extensive effort and more special and earnest prayer on behalf of India and its perishing millions.

"We rejoice in the existence of such a medium as the 'Evangelical Alliance,' through which, irrespective of denominational and sectarian distinctions, the sympathy and prayers of all who love the Lord Jesus Christ may be enlisted for the furtherance of every object which contemplates the glory of God and the extension and establishment of the Redeemer's Kingdom of Righteousness and Truth, and we feel assured that, so far as lies in your power, you will endeavour to promote the great object we have in view.

"In addressing you at present, our principal object has reference to the arrangements for the forthcoming 'week of prayer,' which, under the Divine blessing on your annual invitation to its observance has now become an established institution throughout Christendom.

"Without in the slightest degree under-estimating the claims of other heathen nations, or seeking to divert Christian sympathy and prayer from other and equally urgent and hopeful spheres, we are, at the same time, deeply impressed with the conviction that India has claims upon us as British Christians, and upon the Church of Christ at large, which no other heathen nation possesses.

"We doubt not you will heartily sympathise with us in this conviction, and will deem it unnecessary that we should enlarge upon this point in support of the request we are about to make, especially as, in prospect of the 'week of prayer,' we contemplate issuing an appeal, and hope to secure for it a wide circulation through the medium of religious periodicals, in which we shall endeavour to remind Christians of their duty and responsibility with reference to the Evangelization of India.

"We would, however, in support of our request, recall to your remembrance the fact, that India was the birth-place, so to speak, of the annually recurring, hallowed season of refreshment and blessing to the Universal Church;—'The Week of prayer.'

"We respectfully submit the following request for your prayerful consideration, and we sincerely trust that it will meet with your cordial approval and support.

"That, in preparing as usual, the programme for the forthcoming 'Week of prayer,' one of the days be allotted to special prayer on behalf of India, and

that you would kindly co-operate with us in arranging that, upon the day fixed, the subject of India and its Evangelization be brought very prominently before the minds of the Lord's people."

Lt. Col. Halliday presided at the meeting. Besides those who were then present, many others have signed the letter, among them, we are glad to see, the Bishop of Madras. There can be little doubt, we think, that the Committee of the Evangelical Alliance will cordially acquiesce in the proposition, and we may hope that a day at the beginning of 1867 will be set apart by Christians throughout the world as a day of prayer for India. Looking at its comparative population, India is about one seventh of this world of ours and one day in the Week of Prayer is not an excessive allowance.

We have received a home paper containing an account of some interesting open-air meetings at Arndilly. Arndilly in the North of Scotland, is famous for beauty of situation. More than 2,000 came together from the neighbouring districts. Ministers of different denominations took part in the meeting, as did also Mr. Grant of Arndilly, Brownlow North, the Earl of Cavan, Mr. Townsend French, Mr. Stuart French, Lord Kintore, Mr. Brady, Major Conran and Dr. Craig. The meeting lasted two days. Beside the preaching services there were prayer meetings. Among our *Selections*, will be found the report of an address by the Rev. Dr. David Brown of Aberdeen. An excellent spirit seems to have prevailed, and it is hoped that much good was done.

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SATURDAY, SEPTEMBER 29, 1866.

APOSTOLICAL SUCCESSION.

A Friend has sent us a budget of "Miscellaneous Papers on Church Matters." The first of these that fell under our eye was "The Witness of St. Gregory the Great against the claims of the Roman Papacy," and we thought that the tracts must be distinctively Protestant. This was a rash conclusion. The little word *St*, applied to the first Gregory, might have undeceived us. The next that we looked at was entitled 'The Apostolical Succession in the churches of England, Ireland, and Scotland, from the Holy Apostles to the present time.' Another is on Vows of Virginity, commending them. Another on Fasting and Confession, showing them to be ordinances of the Church of England. Another on the due Observance of the Rubrics. Another on the Lenten Fast of Forty Days. And one on Anglican Orders and Mission. So these tracts turn out to be decidedly Tractarian. The writers sympathize with the Church of Rome to a considerable extent; and only resist her claims when they are found to be subversive of their own claims to church standing, clerical orders &c.

The patriarch Jacob had a vision of a ladder reaching to heaven, with angels ascending and descending thereon. Our Lord made himself known as the antitype of this ladder, the Joiner of heaven and earth, the Way. He told his disciples at the last, I am with you always even to the end of the world. In the little conventicle where but two or three believers come together in his name, he is present, as he himself assures us. But this tract on the Apostolical Succession describes a ladder reaching from the believer in this century to Christ in the first, and such a ladder! In order to prove that the ministers of the Church of England have a right to preach the Gospel, baptize, and break bread, it is found necessary to ascend through successive bishops of the reformed Church of England till you come to the critical moment of the Reformation. All there hangs by a single link, and the war between the Papists and the Anglicans wages furiously about Archbishop Parker; the former asserting that there is no evidence that consecrated hands were laid upon him. The Anglicans are sure that there is no fault here; and the ladder (or chain or cable) plunges into the Romish episcopacy and travels back through the deep sea of medieval Romanism, making its way to the apostles and to Christ by that broad and heaven-daring path that is well styled the mystery of iniquity. There is another hitch at the bishop of Arles who consecrated St. Augustine; "the names of the early bishops of Arles have been lost to us." But let us listen: "Those who desire *absolute perfection* in the Episcopal chain, will be satisfied when they know that the Apostolical Succession in the Church of England *may be traced to the Apostles through the See of Rome*: six Archbishops of Canterbury, besides several other bishops, having been consecrated by the hands of Roman pontiffs." How very satisfactory! Here we have absolute perfection in the episcopal chain! What though these Roman Pontiffs made war upon the saints, struck medals in honor of their massacre, established the Inquisition, promulgated the monstrous doctrines that have made Christianity a hissing and a reproach among men, were some of them men stained with every immorality and infamy; no matter; the consecrating virtue came safely down the ages along this line, and renders the Anglican priest a successor of the Apostles. 'Beware of false prophets' says our Lord, 'which come to you in sheep's clothing but inwardly they are ravening wolves. Ye shall know them by'—By what? This is the great question. How shall we distinguish the warranted from the unwarranted ministers? The true minister of Christ, says the Anglican, is to be known by his connection with a line of about 250 bishops reaching back to the Apostles; and he that has not this consecration, has no right to be regarded as a minister or clergyman in the church of Christ. But let us hear our Lord to the end: 'Ye shall know them *by their fruits*. Do men gather grapes of thorns or figs of thistles? Wherefore by their fruits ye shall know them.' Again, 'He that abideth in me and I in him, the same bringeth forth much fruit.' Of a man's union to Christ by faith, there is appropriate fruit; and of the fact that he is called to the pastorate of God's people, there is the evidence of appropriate gifts. —These gentlemen little know what they are doing when they labor industriously to identify themselves with the Romish Church, to find for themselves a little though it be a contemptible place under the shadow of the man of Sin.

THE USE OF IMAGES.

There is a Society in Bombay called St. Austin's Society. Its object is to supply the demand for sound and religious literature. A most important object it is. If such Publishing Societies are needed in Europe, much more in a country like this, where such utter darkness regarding the great truths of revealed knowledge, possesses the minds of almost all the people. The Roman Catholic Church claims to be the depository of the oracles of God, to be the divinely appointed means of conveying to the nations all those truths that were originally communicated to prophets and apostles. She has been for several centuries in Western India, and at last begins to bethink herself of the duty of giving books of instruction to the people. She forms a publishing Society, and this Society has published one book. A copy of it lies before us. What do our readers suppose the subject of this book to be? Against which of the unhappy errors that have so long controlled and dwarfed the minds of the people of this country, do the Romanists now lift up a standard? Does the book treat of the unity, spirituality or holiness of God? Of the divinity of Christ? Of his character, his life, words, works, sufferings, or death? Of the Apostles and the doctrines of the cross preached by them? Some readers will say, They probably aim to protect their own people from the insidious attacks of rationalists, and from those deplorable misrepresentations of Christianity that are given in the works of Colenso, Strauss, Parker or Renan. No, nothing of all this. The one book as yet issued by St. Austin's Society is on "The Use of Holy Images." Here we have an octave volume of 113 pages by the Rev. L. Meurin, of the Society of Jesus, all in defence of that worship which is paid by Roman Catholics to the images in their churches and houses. This is what Romanism is doing among the heathen. Idolatry, it tells them, is not the worshipping of images, but the worshipping of those images that represent false deities. Our readers may remember that about two years ago, our columns contained a protest against this doctrine, which the Rev. M. Meurin was then vigorously setting forth in a debating club attended by Hindoos as well as Portuguese. A simple reference to the decalogue would, with every unbiassed man, be sufficient to settle this question forever: 'Thou shalt not make to thyself the likeness of any thing in the heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them or serve them.' The Roman Catholic Church has the inconceiveable hardihood to take away the negative, and to say to men, Ye shall make images of the Virgin Mary, Jesus, the apostles and saints and ye shall bow down to them and serve them. Of course they avail themselves of the arts of casuistry and jesuistry. In one part of the book, the pictures and images are treated as simply a means of ornamentation, and a great deal of scorn is expressed for the narrow-minded Protestants who object to this. Elsewhere, they are treated as symbols to be held in honor because of the persons whom they represent. Then again we are told that there is no harm in worshipping them if the suppliant looks in his heart to the person represented, realizing that the symbol is a mere symbol. Then there is a distinction to be made between two kinds of service represented by two Greek words. All this is melancholy to a great degree. At the time when the Romish church introduced the worship of images, there were but few copies of the Scripture in the world, comparatively, and these not in the hands of the people, and the effrontery of her procedure fell infinitely short of that which pertains to a logical defence of the practice, at a time when the

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Scriptures are in the hands of so many. The humble reader of the Bible will see that (whether he understands the reason of it or not) its testimony is given against nothing with more emphasis than against the worship of images. There is not a single passage in the word of God where idolaters are recommended to substitute images of real personages for those of false. And there is not a single passage of the many letters written by the apostles to the primitive churches, in which reference is made to any venerated pictures or images in use in those churches. But if the thing tended to edification, it is very strange that they should not have discovered it. The impartial student of God's word will have no difficulty in disposing of M. Meurin's volume of labored sophistry. Alas that one calling himself a Christian missionary should be putting such a stumbling block in the way of the idolaters of this country.

"LES APOTRES,"

PAR ERNEST RENAN.

(Second Notice.)

A SECOND proof of Luke's unveracity is adduced: p. 32. We shall here give a pretty long quotation from Renan, translating freely, so that his method of gliding away from his subject and saying something smart which may appear conclusive may be seen, and also his continual practice of reviving old controversies which a pure logical faculty should hold as settled. It is a fine example of the game of critical skittles.

"The desire to make Paul a frequent visitor at Jerusalem, which has led our author to antedate and lengthen out his (Paul's) first sojourn in that town after his conversion, seems to have induced him to attribute to the apostle a journey too many (*de trop*).

"According to him Paul should have come to Jerusalem with Barnabas to fetch the offering of the believers on account of the famine of the year 44 (Acts XI. 30, and XII. 25.)

"But Paul plainly states that between the journey which had its place three years after his conversion and the journey about the affair of the circumcision he did not come to Jerusalem. (Gal. I. 2.) In other words, Paul formally excludes the whole journey, between Acts IX. 26, and XV. 2.

"The identity of the journey described in Galatians II. 1. (*et seq.*), with that spoken of in Acts XV. 2. (*et seq.*) might against all reason be maintained. A slighter contradiction would not thus be obtained.

"'Three years after my conversion,' says St. Paul, 'I went up to Jerusalem to see Peter * * * fourteen years after I went up to Jerusalem.'

"There is doubt whether the point of departure of these fourteen years is the conversion, or the journey which followed it at the interval of three years.

"We take the first hypothesis, which is most favourable to him who wishes to defend the account given in the Acts. There would then be eleven years, at least, according to St. Paul between his first and second journey to Jerusalem; but of a surety there cannot be eleven years, between that which is described in Acts IX. 26, (*et seq.*) and that described in Acts XI. 30.

"Moreover in maintaining this contrary to all appearance of truth another impossibility is fallen into.

"That which is described in Acts XI. 30 is really contemporary with the death of James, n of Zebedee, Acts XII. 1, of which the fixed date is the only one with which we are furnished in the Acts, inasmuch as that it preceded by a very little the time of the death of Herod Agrippa the 1st, which happened in the year 44.

"The second journey of St. Paul having had its place at least 14 years after his conversion; if Paul had really made the journey of the year 44, that conversion would have taken place in the year 30, which is absurd.

"It is impossible to maintain that the journey described in Acts XI. 30, and XII. 35 is a reality."

Observe the argument here. A statement made by Luke is a lie, because another author does not record it, and because a hypothesis propounded by Renan himself involves an impossibility.

To take up each point in turn; let us examine the argument for Luke's unveracity from Paul's silence in Galatians about all the journeys he made to Jerusalem save two. It is utterly worthless.

It is not true that "Paul plainly states that between the journey which had its place three years after his conversion and the journey about the affair of the circumcision he did not come to Jerusalem." He does not say he went, but he does not say he did not go, the only statement which would warrant Renan to speak as he does. An argument "ex silentio," is at best inconclusive, and is a bad foundation for dogmatic assertion.

We can supply a reason in this case for Paul's silence regarding the second Lucan journey, (Acts XI. & XII.) He was not, in his Epistle to the Galatians, writing a history. He was maintaining a certain fact, to wit, that he was a teacher authorized by divine commission and not merely by the Judean apostles.

He proceeds to notice, therefore, the only occasions on which he held communication with the apostles at Jerusalem, and he naturally omits to mention visits to Jerusalem during which he saw none of the apostles. It would simply be a sign of his stupidity as a writer to do so. Now the date of his second visit, following Luke, and to which Renan assents, was 44, or just the date of Herod Agrippa's persecution which, as Conybeare and Howson remark, in their Life of Paul, "would naturally disperse the apostles from Jerusalem, as the persecution at Stephen's death did; with regard to St. Peter it is expressly said that after his miraculous escape from prison, he quitted Jerusalem. This supposition is confirmed by finding that Barnabas and Paul were sent to the *Elders* and not to the *Apostles*."

This portion of Luke's narrative therefore confirms his extreme accuracy, in place of proving him a false authority.

Renan's method of conducting his argument on this point is extremely unfair. He never notices the fact that most critics of note have advanced the theory we have now adduced. He must have heard of it unless he is vastly more ignorant than we can give him credit for. It is the theory of Irenœus, Winer, Auger, Hemson, Neander, Burton, Grenville, and Chevalier Bunsen, and is ably supported by Conybeare and Howson. If Renan never heard of these, his opinion on this subject is that of a very ignorant man. If he did, he is an impudent critic, for he turns aside knowingly from these great names and settles the controversy by knocking down a hypothesis of his own, which had never as far as we know been advanced by any one else, and which no one but a person largely gifted with stupidity would have the temerity to maintain.

The prevailing idea regarding the identity of the 2nd Galatian visit with the 3rd Lucan visit (there having been two previous visits) we respectfully submit has not been touched by Renan. Why did he not attack that theory in place of knocking down a reasoning of straw? Chevalier Bunsen would surely have been a more worthy antagonist than a mock-logical ninepin.

J.

NOTES FROM AN INTERLEAVED BIBLE.—Luke X. 23, 24. The glorious things seen in vision by the old prophets, were no other than these that are contained in the Gospel. 'Eye hath not seen, nor heart conceived,' they said, 'the things prepared of God.' 'But He hath revealed them to us,' says the New Testament saint, 'by his Spirit.' The disciples that waited on the personal ministry of Jesus, were far from understanding their own blessedness or the glory of Christ, till after Pentecost. To every reader of the Gospel is offered a blessedness such as the most favored of ancient prophets dreamt not of.

26. 'What is written in the law? How readest thou?' Two different questions. Both are answered. The first in v. 27, the second in v. 29. He read the law in such a way as to evade its reproofs and justify himself. How do men, willing to justify themselves, read the Scriptures? The answer is manifold, the illustrations abundant.

29. Instead of asking 'whom *must* I love?' the spirit of true love asks 'whom *may* I love?' He obeys the command most truly whose love triumphs over national and religious prejudices, bad example, ease, love, of property, etc.

32. 'Came and looked.' Commiserated his sad plight and shed a tear. But he thought, what a dangerous road this is! I must get over it as fast as possible.

35. 'Two pence;' a little more than a shilling. The Samaritan was evidently a poor man. He might have pleaded poverty and said, This unfortunate affair belongs to those who have means. Charity begins at home. Let the Jews minister to the Jews.

41. The servant of Christ, like his Master, desires nothing so much as the opportunity of making known the words of God. Christ's meat was to declare the truth and bless souls; and Martha should have known this. There is an activity that hinders many from ever advancing far in the knowledge of the truth.

42. 'Mary hath chosen.' This is that doctrine of election that concerns the sinner.

XI. 1. 'As he was praying.' By himself probably, at the distance of a stone's throw.

13. Parents know how to give good gifts to their children; know better than their children. God knows this in perfection. If we believe it, let us freely impart of what we have, sure of our due supply. Prayers are tested thus beforehand. The best preparation for prayer is freely to give—1 John III. 1.—No mention of the Holy Ghost in the Lord's prayer, as there is no mention of Christ himself. In giving it our Lord carefully avoided giving a form that could take the place of other prayers.—According to the excellency of the Giver is that of the gifts. Not an earthly Father, therefore the Holy Spirit. The Holy Ghost creates us anew, first in spirit, then in body, then all things for us.

4. The Christian who can say, We forgive every one indebted to us is far advanced

in holiness. Some Christians (if we may believe them) are further advanced than this even. They pray no more for forgiveness.

5. This importunity springs out of real solicitude. It is not selfish, but has regard to the alleviation of another's wants.—This solicitude will express itself in all appropriate ways. The Lord's prayer should guide by pointing out what desires meet with approval at the throne of grace.

PAUL'S ARGUMENT
IN THE EPISTLE TO THE ROMANS.—No. 12

"*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*" XII. 1.

MANY strongly hold the opinion that it matters little what particular doctrines a man holds, if his conduct is only, in some proximate degree, what it should be. Does not Paul say, Though I have faith to remove mountains and have not charity, it profiteth me nothing? A man believes as he is taught or as the bent of his mind determines; but it is by his character he stands and falls; and conduct reveals character.

Well. But let us take the whole of the inspired apostle's testimony, not violently ruptured fragments of it. What says this 12th chapter of Romans? It tells us twenty times over, with still redoubling emphasis, that a man's conduct is determined by the doctrines he holds. Not by doctrines held in the head; but by great truths of revelation received as from God, with deep conviction and heartfelt assent.

What has tended to give currency to the other opinion, is that a great many are clamorous for doctrines received hereditarily and held objectively, while they show unhappily that these doctrines have no controlling influence over their lives. They imagine that the tenets of religion have a value independently of any control they may have of the heart, and that they serve God by keeping them above water through their simple adhesion and profession. And they who look on, draw the deduction that the character is in no way dependent on doctrine or on what is called orthodoxy.

The entire epistle to the Romans combats this sentiment. With utmost force of logic Paul shows that there is a doctrine that is unto life, and a doctrine that is unto death. There are truths by which we come to God, and without which we cannot come to God. And now, in this 12th chapter, he shows that these doctrines of salvation are the very doctrines by which our practice is to be made what it should be. Every one of the exhortations in this chapter looks back to the creed which Paul has been elaborating and demonstrating in the eleven first chapters. I beseech you therefore, brethern, by the mercies of God; the mercies which I have been exhibiting to you in that plan whereby God has provided pardon and everlasting life for all who believe on the crucified Jesus; the mercies that meet you in the cross; in the promises; in the gift of the Spirit; in the love of God shed abroad in your heart; in the light shed for you upon all things; in the privileges of adoption and heirship; by these I beseech you to present your bodies a living sacrifice, holy, acceptable to God. All that follows in the chapter is an exposition of what is meant by this living sacrifice; and before every particular exhortation we are to hear the words, I beseech you therefore, brethren, by the mercies of God.

We were already shown in the sixth chapter, that they who have faith on Christ get a new spiritual life thereby, and die unto sin. They become the subjects of a mighty moral power, and are swayed by the same principles that swayed Christ. In this twelfth chapter the apostle seeks to make the most of that admitted fact, by connecting all Christian obligations with the cross of Christ.

But why beseech them to present their bodies a living sacrifice when there is a certain invincible connection beween the reception of the truth and a holy life? Can not faith be trusted to bring forth its own fruits?

Well, Paul's exhortation is a part of the truth. To say that we are influenced by truth is to say that we are influenced freely, not necessarily; with the power of choice in full exercise. Truth does not lay bonds upon our faculties and succeptibilities; she wins her way by winning them to co-operate; she addresses us as intelligent, feeling, willing creatures; convinces, confutes, condemns, persuades. What she calls us to is a reasonable service; a service that involves the assent, activity and co-operation of the mind. The Spirit of God is the Spirit of truth, and we show that we are led by him, by giving heed not only to the words which directly set forth the sufferings of Christ, but to all the arguments which the Apostles use in setting forth Christ's claim to our life. True faith in Christ asks Christ how true faith shall be manifested; and He, by the pen of his servant Paul, answers:

Know thy true place, believer; think not too highly of thyself and of thy importance relatively to other members of the body. Be content with thy vocation; and seek to be accepted, not by lifting thyself out of it, but by heartily and lovingly performing the duties of it. There is for thee, whoever thou art, a vocation in the church, a means of contributing to the weal of Christ's earthly body; fail not to discover that, and let God's choice be thine. Have undissembling love, and thou wilt be no unprofitable servant. The greatness of God's love to thee, so far from lifting thee up, must on the contrary make thee to prefer thy neighbour before thyself. He that understands the mercies of God, will not be slothful in business, but will use all diligence in all good things. The love of Christ shall be a more constraining motive than the love of gain. With the mercies of God connect themselves fervor, obedience, joy, hope, patience, prayerfulness, liberality, forgivingness, sympathy, peace, lowliness, self-knowledge, decorum and all that enters into the Christian life, including the duties of citizenship. The Christian seeks the welfare of his enemy; nor is he unmindful of the requirements of the civil laws, even when they are administered by ungodly men; he looks beyond to Him whom they unconsciously represent. A Christian who is lax in his sense of obligation, and from whom it is not easy to recover your dues, is one who talks, it may be, of the mercy of God and of the freeness of salvation, but the springs of whose nature have never been reached by divine grace.

Epitome of News.

SATURDAY,—SEPTEMBER 22, 1866.

—*Bombay Gazette*:—"Mr. Crawford is at present engaged in taking the signatures of Mr. Premchund's creditors to a draft trust-deed, the effect of the execution of which would be to carry out the proposition made at Wednesday's meeting on Mr. Premchund's behalf. That proposition, it will be remembered, was that—apart from Act XXVIII. altogether—Mr. Premchund's estate should be handed over to trustees for the general benefit of his creditors, and that two-thirds of his earnings for the next five years should be devoted to the liquidation of his present debts."

—*Englishman*:—"We are in receipt of files of Rangoon papers to the 7th instant. Regarding the rebellion in Ava, we are glad that, although affairs at the Burmese capital are still very unsettled, the King's people are protecting the property of foreigners. A steamer called the *Yaynansykia* in the hands of two of the rebel princes, is at anchor in the Irrawaddy, and completely blocking up the highway to the capital. The King has sent down some of his people to our Chief Commissioner at Rangoon; requesting him to allow two steamers belonging to the Burmese Government to be sent up at once in order to chastise these rebel chiefs. The *Rangoon Times* suggests that—

"If His Honor the Chief Commissioner were authorized, he could finish the whole affair in a week. By two guns being placed on board of each steamer, with the few Artillery men and a company of H. M. 24th Regiment and such like assistance, he could go straight up to the capital without any difficulty. One shot sent across the bows of the rebel steamer would soon bring the two rebels to terms. They would make no opposition to surrender themselves to Colonel Phayre, and would go up as prisoners in his steamer."

—*The Times*:—"When the vessels now under construction are completed, the American fleet will include 75 Monitors, 401 screw or paddle steamers, and 112 sailing vessels— carrying in all 4,443 guns. In January, 1861, 68 vessels made up the whole American fleet. In the difference between the fleet in 1861 and 1866 is to be found the best illustration that could be given of the vigour and energy of the American Navy Department. The Department is not embarrassed by party ties, nor have its chiefs to study family interests, and thus it is left free to do its work in its own way, and, as there is no representative of the Government in Congress, there is not even the check of 'questions' or notices of motion upon the action of Mr. Welles and his colleagues. All that the people ask for is that their fleet shall be made the most powerful in the world. The Navy Deparment promises to give them that, and if there is any question about its having accomplished its purpose to-day, there will be none a few years hence, if they advance as swiftly, and we and other European nations move as slowly, as at the present moment."

—*Times of India*:—"The time has arrived when, from the completion of the Central India railway works, and from the extension of inland and coast navigation, the subject of the existence of coal and the practical working of seams where they are exposed becomes a paramount State interest. It is impossible that the railway works can depend alone on wood-fuel. The most extensive of the Central India forests would be soon denuded. It is absolutely necessary that the Government or large commercial or mercantile associations should employ means to work the coal that is found to exist."

—Capt. Jervis has been acquitted of misappropriation, fraud &c. and been found guilty of disobedience and insubordination, and sentenced to be dismissed the service, with recommendation to mercy.

His Excellency the Commander-in-Chief confirmed the sentence, but declined to give effect to the recommendation of the Court.

The Court had been directed to revise its finding on the first and second charges, but the revised finding was the same as the original.

—*Indian Daily News*:—"The return of the relieving operations in the district of Balasore,

for the week ending the 1st September, which we just received, shows that during the week the number of deaths from starvation reported or ascertained to have taken place was 724, of this number 266 deaths occured at the Balasore Dhurmsallah, and 126 at the Pilgrim's Hospital. The number of persons relieved, capable of performing light work was 37,390, and physically incapable of labour, 164,274."

MONDAY,—SEPTEMBER 24.

—*Pioneer* :—"The Viceroy's Express, with advices from London up to the 18th of last month, reached Simla in four and a half days from Bombay, or in twenty-five days from home. Not bad work."

—*Bombay Gazette* :—"The P. & O. Company intend despatching two extra steamers for Suez next month, the first to leave on the 4th and the other on the 20th, in correspondence with steamers on the other side, to Marseilles and Southampton."

—Fall of rain, up to Saturday, 92¼ inches.

—The *Times of India* believes that Act XXVIII. of 1865 will be suspended on the 1st of October. If so, this week is the last of the golden opportunity of insolvents.

—The *Bombay Saturday Review* publishes a letter from Dr. Livingstone, dated Ngomans, on the Rovuma river, May 16th :—"We could not land at Rovuma, but went to a fine harbour called Kindany about 25 miles north of it. We took up the trade route, which is about S. S. W., to Rovuma, and found the country covered with such dense jungle that we had to cut a way for the camels and buffaloes; fortunately the Mokonde were well accustomed to cutting it, and for reasonable pay whittled through it with tomahawks in a most adroit way. We rarely saw the country, but when by chance a glimpse was got, it appeared covered with dark green masses of foliage. It is the high lands that flank the Rovuma on both sides, and there are 'wadys' in which one is completely lost in gigantic grasses. When we got about 100 miles up, the forest became more open, and we could move onwards without the use of the axe. The people were all friendly, but they are divided into a great many little communities, each of which is nearly independent of every other. They clear considerable space for cultivation, and collect gum, copal and sesamum seed for Arab traders; the sight of the camels and buffaloes was a great attraction. These animals got bitten with tsetze the day after we left the sea coast and several times afterwards. I had but three buffaloes and a calf. One of the buffaloes died, but whether from the bite of the fly or from being over worked I cannot say.

"I like Matumora or Ndonde much better the more I see of him. I shall make this head quarters for a while at least, and feel my way round Nyassa hence. Matumora is a sensible man and often appealed to from his force of character, and has suffered severely from other tribes making slave raids upon him."

—Oomersey Mooljee's liabilities Rs. 5,36,143, assets, two lacs.

—Mr. R. M. Brereton, C.E., in a letter read before the Bombay Asiatic Society, describes what is thought to be 'a remarkable series of Scythian tombs' near Kolburga. They consist of chambers 9 feet square, 6 deep, covering an area for nearly ¾ of a mile, excavated from limestone, containing bones, urns with ashes &c.

TUESDAY,—SEPTEMBER 25.

—Astounding revelations of bribery have been made before the Election Commissions. Mr. Marshman, formerly of Serampore was a candidate at Yarmouth, but retired from the contest in disgust. The *Overland Mail* says :—"He emphatically declared that he would have rejected at once any list of illegal expenses that might have been placed before him; and every one acquainted, as we are, with the sterling integrity of the man, will accept the assurance with ungrudging confidence. Mr. Marshman confessed that he was very anxious to enter Parliament—an honourable ambition; that he had tried Ipswich and Marylebone, and that he looked upon Great Yarmouth as his last chance. These repeated failures are, to our thinking, sufficient proof that he is greatly behind the times, and quite incompetent to grapple with the advanced corruption of this latter half of the nineteenth century. The fact is that the immense increase of wealth in England has considerably enlarged the area from which candidates for Parliamentary honours are drawn; and that there are numbers of men amongst us quite prepared to pay down their thousands for a few years' admission to the 'best club in all England.' Of course the knowledge of the wealth of the candidates excites, to a measureless extent, the cupidity of the voters. A witness the other day at Totnes said that 'every one knew that Mr. Dent was the star and had a great deal of money—that Pender had 100,000*l.* a year, and Dent more. We never had such heavy guns before.'"

—Cardinal Cullen in replying to an address presented to him by the Irish clergy, drew a gloomy picture of the prospects of the Pope. He said the last of his friends, Austria, had been nearly ruined, and the Emperor of the French would in a few months hand him over to the mercy of Victor Emmanuel. Under these circumstances, the Cardinal appealed for support and sympathy on behalf of his Holiness.

—The story of the invention of a bullet-proof coat, turns out to be a pure fiction.

—*Overland Mail* :—"Accounts from Constantinople represent the rising in the island of Candia as being of a very formidable character. The immediate cause of this rising was the refusal of the Pasha to listen to the representations of the foreign consuls in behalf of some Christians who had been illegally arrested. This, coupled with the rejection by the Sultan of a petition which was forwarded by them to Constantinople some time back, so incensed the Christian population in the island that they took up arms against the authorities. There is a suspicion that the Viceroy of Egypt wishes to annex Candia to his own territory."

"The debt of the United States amounted on 1st August, 1866, to 554,083,000*l.*, being twenty-five millions less than it was on the same date in the year before—perhaps the most astounding fact in the whole history of finance."

"The grand jury at Windsor, Vermont, had found indictments against General Sweeney, General Spear, and Colonel Meehan, the Fenians."

"General Sherman had been making an excursion through Upper Canada, in the course of which he had not only made himself well acquainted with the state of feeling in the country, but had also received from the Canadians something like an ovation both by way of acknowledgment of his own personal military skill and bravery, and of their appreciation of the action of the United States Government in so vigorously interposing to prevent any infraction of the laws of neutrality."

"The liquidation of the Agra bank has being going on in a manner as satisfactory as the most sanguine have ever ventured to anticipate. Within the space of two months, we believe, the liabilities have been reduced to a point between a half and a third of that at which they originally stood, and depositors now begin to see their way to the realization of the money which was in the hands of the bank at the time of its suspension."

—The Prussians had only 2,472 killed in the late campaign, according to their official accounts.

—Francis II. (ex-King of Naples), who has received a hint from the French Government to depart from Rome, seems disposed to go to England, and has requested Cardinal Cullen to mention his intention to Lord Derby.

Will the Pope follow him?

—At the meeting of the British Association, Mr. F. Whymper contributed a paper "On the Progress of the Russo-American Telegraph Expedition via Behring's Straits." This great enterprise is the work of the Western Union Company of America. The line is already constructed for about 700 miles north of New Westminster. By the end of this year about 1,500 miles of wire would be stretched northwards, and other sections of the line commenced.

—The *Northern Whig* announces the death at Dublin of Dr. Edgar, a noted Presbyterian minister at Belfast. According to the *Whig*, Dr. Edgar had done more perhaps than any other member of the Assembly for the extension of the Presbyterian Church. During the last forty years fully seven or eight of the meeting-houses in Belfast have been erected by his energy; and throughout Ireland at least fifty of the houses of worship belonging to the Presbyterian Church owe their existence to his persevering efforts.

—The Right Rev. Dr. Edmund Hobhouse, long known as a most zealous and self-denying parochial clergyman in Oxford (St. Peter's-in-the-East), went out to Nelson, New Zealand, as bishop, in 1858, at a salary of 500*l.* Not only did Bishop Hobhouse not take a shilling of his salary, but he has contributed, it is said no less a sum than 10,000*l.* from his private fortune for the benefit of his diocese. He has returned in broken health, and his successor was recently consecrated.

—"The principal incident in the American news is the proceedings of the great 'National Union Convention,' an embodiment of the supporters of President Johnson, which was opened on the 13th Aug. at Philadelphia. Great enthusiasm prevailed, and the mention of President Johnson's name elicited prolonged applause. General Dix, the chairman, declared that since 1776 no body of men and had met in this country to consider events so momentous to the country. The Convention steered clear of one or two rather dangerous rocks, and seems to have been a great success. Fifteen hundred delegates debated in a hall which often contained something like 17,000 enthusiastic persons. The most obnoxious Northern "Copperheads," Mr. Vallandigham, and Mr. Fernando Wood, were persuaded to withdraw, and Mr. A. J. Stephens, the Vice President of the late Southern Confederacy, managed to arrive in Philadelphia just a day too late. The President telegraphed that the finger of Providence was on the side of the Convention. Loyal resolutions were passed, slavery was declared to be extinct, and an address was adopted which after alluding to the measures inaugurated by the President and condemning the action taken by Congress to thwart them, said :—'No people has ever yet existed whose loyalty and faith such treatment, long continued, would not alienate and impair. And the ten millions of Americans who live in the South would be unworthy citizens of a free country, degenerate sons of an heroic ancestry, unfit ever to become guardians of the rights and liberties bequeathed to us by the fathers and founders of this republic, if they could accept with uncomplaining submissiveness the humiliations thus sought to be imposed upon them.' This last paragraph was received with overwhelming applause, and its second reading was demanded, when the enthusiasm was even more sustained and decided. After the address and resolutions had been adopted, the Convention adjourned *sine die*. 'It was many hours,' says the *Times'* correspondent, 'before the crowd dispersed, or before the serenades and speech-making about the streets were ended. At several places festivals and dinners were given to the delegates from abroad, at which the most complete fraternization was visible among the people of the North and South. In one mansion in particular, twelve prominent Federal Generals and five Confederates sat down to the table together, the festival being inaugurated, however, by mutual embraces.'"

—Heads of Intelligence by the Mail :—"It is believed that a responsible ministry will shortly be granted to Hungary.

The King of Italy has issued an amnesty which includes Mazzini and the remainder of the Aspromonte offenders.

It is understood that the Emperor Napoleon will faithfully carry out the September treaty; and great anxiety respecting the future is felt at the Papal Court.

The Empress of Mexico has failed in her mission to the French Court. It is believed that the Emperor Maximilian will shortly abdicate.

An active movement is on foot for the resuscitation of the Agra and Masterman's Bank.

The Great Eastern Railway has publicly announced that it is a losing concern.

It is reported that King George of Greece is suitor for the hand of the Princess Louise.

The doings of the National Convention at Philadelphia have attracted much attention in America. The Convention passed resolutions approving of President Johnson's policy and in favour of the immediate re-admission of the South into the Union.

Radical office-holders are now being removed by President Johnson in large numbers

Sir J. P. Grant has been sworn into office as Governor of Jamaica. Sir Henry Stork's administration has given great satisfaction to the Jamaica public.

Several officers are about to leave England for Jamaica on court-martial duty in connection with the trial of certain officers engaged in the suppression of the late insurrection.

A great open-air Reform demonstration has taken place at Birmingham. Upwards of 200,000 persons are said to have been present.

The Lord Chief Justice has declined to re-appoint Mr. E. Beales this year to be revising barrister for Middlesex.

Singular revelations of electoral corruption have been made before the Totnes and Lancaster commissions.

The British Association has concluded its sittings at Nottingham. The meeting next year is to be held at Dundee, under the presidency of the Duke of Buccleugh.

The cholera continues to decline in London.

Serious damage has been done in the North Riding by floods caused by heavy rains.

—The woman Dhondee is to be executed on Monday next.

—Jewraz Ruttonsey and Co.'s liabilities are 12 lacs or more, assets less than 3.

—The Rev. Mr. Kellner, chaplain at Peshawur, died of brain-appoplexy on the 12th inst.

—*Times of India* :—"Our issue of Wednesday last contained a short account of a new system of tramways invented by Mr. W. Sowerby, specially adapted for use on existing roads in Guzerat, and which may also be laid down on any roads in India that may require it;—as for instance, road through a soft soil where stone for metalling cannot be had. We are glad to learn that the Government of Bombay so far approve of the invention, as to be willing to give it a fair trial. For this purpose Mr. Sowerby has been commissioned to lay down a mile of tramway as an experiment, and has accordingly ordered the requisite material from England."

—On the occasion of laying the foundation stone of a new Presbyterian Church in Melbourne last July, the Hon'ble James MacCulloch, Chief Secretary to Government, observes:—

"With regard to providing churches and the means of grace for this large and rapidly increasing population, we have also cause to congratulate ourselves when we think that something like ten years ago there were not more than 350 or 360 places of worship in this colony, giving accommodation to about 60,000 of our people, while, at the present time, there are not fewer than 1,500 places of worship of one kind or another affording accommodation to upwards of 200.000 people, I think we may well be proud."

How, after such facts, any one can doubt of the sufficiency of the voluntary system, we know not.

WEDNESDAY,—September 26.

—*Times of India*; Cholera in London.—"The deodorizing process employed seems to have been very useful in arresting the disease even in the worst districts—a fact which merits practical attention here. Most of the cholera cases, too have been traced to the use of water supplied bp one of the London East-end companies, confirming the idea that water is the principal agent in the diffusion of cholera. The citizens of London have shown great liberality in providing for the sufferers, 15, 000*l.* having been subscribed in three weeks to the London Cholera Fund. The Bishop of London has on this present occasion acted with his usual energy and benevolence. He recently went down himself to the district of St. George's in-the-East with Mrs. Tait, visiting a number of the cholera patients, praying with them, and then preaching in the evening to a very crowded audience—after the final hymn giving a few words of advice on the methods of guarding against the disease."

—Nearly three weeks were spent in efforts to raise the old Atlantic cable. It was raised many times but the gear broke, until on the 1st of September it was successfully raised and spliced.

—*Times of India*; Continent. "Ricasoli, while not anti-French, is a thorough Italian, and determined to assert that independence to which Italy is now as well entitled as one of the first-class European Powers. The Roman question still drags along slowly. The Cardinals sway hither and thither in their political leaning, Cardinals Patrizi, Barnabo, and others advising that Rome be abandoned, Alteri and his followers in favour of France, while there is growing up a party desiring reconciliation with Italy. The Pope it is thought favours the last, but he is of too infirm will to be relied on. His character is not unlike that of Fredrick William, the late King of Prussia—meaning well, sincere and religious in his convictions, eloquent in expressing his aspirations, but sadly wanting in firmness of purpose. Every one here utterly questions the reconciliation of the Pope and Italy. The suppression of convents and monasteries, the free schools of Italy, its toleration and admission of Bibles, Pio Nono will never condone. The Papal See clings to the old Church and State theory of the middle ages, and it will be a wonderful revolution ecclesiastically when it abandons this, to limit itself to the use of spiritual weapons alone."

—The same; New York, Aug. 25th:—"General Sheridan, who had been ordered by the American Government to proceed to New Orleans for the purpose of enquiring into the circumstances which led to the recent riots in that city, reports that the immediate cause of the disturbances was the assembly of the Free State Convention, headed by revolutionary agitators. General Sheridan, however, denounces the manner in which the Mayor and Police suppressed the riots as being atrocious and amounting to murder; and concludes his report by recommending the removal of the Governor and Mayor of that city."

—*Bombay Gazette*; the Suez Canal:—"M. de Lessepps, with his inexhaustable energy and hopefulness, has been extracting the utmost from the army of workmen employed under him—and, while laymen are as far as ever from enjoying any definite conceptions upon the matter, its completion—practically, *i. e.*, for the passage of ships of large tonnage, is proudly announced to become a matter of fact, within twelve months of the present time. It will surely be very singular if so vast a work should thus open upon us, before half the world are barely cognisant of its existence."

—The *Siecle*, Sept. 1:—"Two battalions of the Corps of Occupation in Rome are about to return to France. They will be replaced by the Roman Legion under the command of Colonel d' Argy, who are to leave Antibes immediately for Civita Vecchia. The Convention of Sept. 15 is, therefore, on the point of being carried out. A body of troops in the pay of the Pontifical Government will henceforth have to defend it, and France will be freed from her responsibility—a result which we look forward to with impatience, and which we shall sincerely rejoice at. The French Government has already done too much to sustain that temporal power of which the people are weary, and the decrepitude and inanity of which are made more and more apparent by the reconstruction of Italy."

—*Bombay Gazette*; Poona Arts Exhibition: "There, too, was a well made model of the Bombay International Exhibition's proposed building, one of those golden idols which you of Bombay delighted to honor a couple of years back, but which have since proved to have had legs of clay nothwithstanding. And there too, were plan and elevation of those magnificent markets, planned, evidently, by enthusiastic genius to whom money was no object, which were not only to add grace and beauty to your city, but to be of the greatest utility into the bargain. Other evidences besides, were not wanting of the Chat Moss which you have not yet found the Stephenson to fill up."

"The ruler of Guzerat would appear to be short and stout,—*squat* would be the term we should apply to a similar configuration in one less high, and placed, as he is, in the picture between two attendants each of whom is taller than himself—his want of stature is the more apparent. The hands hang loosely by the side, each finger distinct from its fellow; a sword, which at a little distance resembles the wand of a harlequin, is stuck into his belt. A diamond aignette of any amount of value surmounts the turban borne upon a head the features of which are not remarkable for intelligence. Cover this figure with lightly-fitting trousers and doublet of bright and gaudy colors, place embroidered slippers, heavy with gold and jewels, upon the feet, and you have the true and perfect likeness of the Guicowar, as Hurrychund Chintamon has made him."

THURSDAY,—September 27.

—Mr. Justice Westropp says that the seizure of an insolvent's books by a Sheriff's officer is illegal.

—*Indian Daily News*:—"Ever since I left Calcutta I have heard but one story. My palkee-bearers, who are natives of Balasore, first told me, and it is being confirmed by every soul who is coming from Balasore or the country beyond, that *about two-thirds* of the population of every village in Balasore and the district beyond, have been carried off by the famine, which commenced so early as the end of March last. Yet the Revenue Officers of the country knew nothing of it! I am assured the premonitory symptoms of the coming calamity began about the end of December and the beginning of January."

—*Times*:—The negotiations between Italy and Austria are proceeding in a favourable and almost in a friendly manner, and a doubt is now scarcely possible that by the 11th of December, that final irrevocable date, the last French soldier will have left the Papal States."

—*Pall Mall Gazette*:—"If any gross oppression on the part of the Turks can now be shown, the great Powers, under the Treaty of 1856, have an unquestionable right of collective interference, just as they have in other parts of the Ottoman empire where Christian colonies exist. It would be more in the interest of Turkey that they should do this at once than leave the Candian movement to develop itself into a Greek movement. A united Greece, which included Thessaly, Epirus, and Candia, would be a greater danger for Turkey than Russia herself; and whatever may be the means at the disposal of the Greek people, there is no want of will and energy among them to realize their great idea of being a free and united people."

—The *Hurkaru*:—"Yesterday (18th Sept.) two young girls came to Inspector Malin of th

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Alipore Division, and reported they had been sold to some of the residents of the Oudh portion of Garden Reach. They offered to show the Inspector where several other girls were who had suffered a like fate. The Inspector following their directions, succeeded in delivering several girls, and took them to the Iron-shed at the Mint. It is said there are some more girls in captivity and even some boys, and that a search warrant will be applied for to get at the bottom of the affair."

—The following statement in Dr. Forbes' Cotton Report, appears to us important:—The cost of raising cotton now is nearly three times what it formerly was. It was declared on all hands that it could not now be grown under twenty cents a pound against seven cents, which was the former cost; the above is exclusive of any tax that may be imposed. The cause of this is the enhanced cost of labour in the difference between the interest of the money formerly required for the purchase of a slave and the price which has now to be paid for his labour, varying from 12 to 18 dollars a month, as also the increase in the price of provisions.

—The Viceroy of Egypt may say, '*L' état c'est moi.*' The cotton of the country is mostly his; he makes a million and a quarter sterling on it this year.

—*Bombay Gazette*; Baroda:—"On Saturday came the grand festival of Gunputi, so called on account of the amount of firing that goes on. At three o'clock the troops paraded, and uncommonly hot it was; the crowd and the dust, moreover, did not improve matters much. Luckily the men had not very far to go, as the junction of the road to the new railway station with the road from city to camp was the spot selected, and is scarcely more than half a mile from camp. On arriving we found immense masses of people collected; every open space, every street, every spot, was chokefull: probably about 20,000 natives of sorts were present. A large tent was pitched on an elevated mound, and in this was spread a cold collation, consisting chiefly of chickens and champagne. This was for the ladies and gentlemen who went down to witness the spectacle, which was a procession, led by the Guicowar on his elephant. His Highness was gorgeously got up and covered with diamonds, and looked very well. He was received with a royal salute by the artillery and a *feu de joie* by the infantry; after which he passed on followed by his own regiments and his silver guns, after which came images of Gunputi or Gunesh, the deity of the occasion. The long procession was closed by the irregular troops of Guicowaree."

FRIDAY,—SEPTEMBER 28.

—Bombay has contributed a lac of rupees to the Famine relief Fund.

—The *Queen of the North*, London to Bombay, was totally wrecked July 22nd, near Paraiba.

—Deaths last week, 241.

—*Times of India*;—It is with deep regret that we record the total loss, of the Bombay and and Bengal Company's steamship *Bhima* near Suez, with great loss of life. All the particulars that have yet come to hand regarding this disaster are contained in the following telegram, received in Bombay yesterday afternoon by Messrs. Stearns, Hobart and Co., the managers of the Company:—

ALEXANDRIA, SEPT, 25, 1 P.M.

"The steamer *Krishna* arrived at Suez to-day,

"On the night of the 11th, when 200 miles from Suez the steamer *Nada* run down the *Bhima*, and the latter vessel sunk three minutes afterwards.

"Capt. Sproule and nearly the whole of the crew were drowned.

"The following were saved—the third officer, chief steward, four Europeans and three passengers."

"The *Bhima* left Bombay for Suez, on the 22nd August, with a cargo consisting of 1,749 bales of cotton and 66 packets of sundries. She carried two first class and six second class passengers, namely, Mr. and Miss Miller, the widow and the daughter of the late Capt. Miller, who died about six weeks since at Calcutta, and who was the Commanding Officer of the Company's steamer *Bombay*. The other passengers were:—Mr. Reaves, Mr. Cheverton (late chief officer of the *Stafford*, wrecked off Bombay a few weeks since): Capt. Brown; Mr. Robinson; and Mr. Mann of the Bombay Shipping and Landing Company, all for Suez, with one other passenger for Aden, where she arrived on the 4th September. The officers of the ship were—Commander, Capt. Richard Sproule; 1st officer Mr. Jones; second officer, Mr. Scannel; third officer, Mr. Samuel Dunn; Chief Engineer, Mr. Thomas Pearson; second Engineer, Mr. Frederick Doel; third, Mr. John Gallon; fourth, Mr. William McKnight; Chief Steward, Mr. Burgess. There were four European quarter-masters (whose names we are unable to give), and the crew, including firemen, numbered 86 natives.

"From the date of the telegram it would appear that the *Nada*, which is a much smaller vessel than the *Bhima*, must have arrived at Aden, and that from thence the news of the loss of the *Bhima* had been conveyed to Suze by the *Krishna*, which left Bombay on the 5th instant."

Captain Sproule is spoken of as an officer of great merit.

—*Englishman*:—"The Rajah of Jeypore is, we learn, making every endeavour to impose upon his subjects the worship of Shiva in the place of that of Vishnoo. Several temples of Vishnoo have been pulled down, and the votaries, with their idols, compelled to take flight to Bickaneer."

TELEGRAPHIC NEWS.

London, Sept. 17th.—The conference between Italy and Austria has been adjourned until next week.

Herr von Werther has been reappointed Austrian Ambassador at the court of Berlin. M. de Lavalette has made a speech demonstrating the necessity of re-organizing the French army.

Latest advices from the Brazils state that the Paraguayans have defeated the allies with heavy loss.

Sept. 18th—M. de Lavalette, who was appointed *ad interim* French Minister for Foreign Affairs upon the resignation of M. Drouyn de Lhuys, has published a circular explaining the motives which guided the Emperor Napoleon in adopting his past and present policy in the recent events in Germany. M. de Lavalette declares that Europe, when more strongly constituted, and more homogeneous than at present, will be a guarantee of the peace of the Continent. The circular concludes by stating that the Convention signed in September, 1864, stipulating that the French troops should be withdrawn from Rome within two years, will be strictly carried out.

The committee of the Prussian Chamber of Deputies appointed to take into consideration the annexation of Schleswig Holstein to Prussia has unanimously recommended the adoption of the Bill.

September 22nd.—Advices received here from Constantinople state that large reinforcements have been sent by the Turkish Government from that city to suppress the insurrection in Candia.

President Johnson had made a speech in which he declared his intention to firmly oppose the Radicals, who still continue to make insulting demonstrations against him.

The Rajah of Johrs (?) Johore has been nominated Commander of the Star of India.

Sept. 19th—The negotiations taking place between Austria and Italy are said to be approaching a solution. It has been arranged that Prussia shall occupy Bohemia till the questions now pending are settled.

A great battle has been fought between the Turks and the insurgents in Candia, in which the latter were defeated.

In yesterday's sitting of the Prussian Upper House, the law regulating the election of members of the new German Parliament was adopted as amended by the Chamber of Deputies.

Miscellany.

—The following notice is from *Christian Work*:—

FIJI DISTRICT.—In this famed group of islands the work of God continues to grow and extend. Since our last report several thousands of heathen have renounced the worship of dumb idols, and now acknowledge the Lord to be God. Nearly 3000 persons have in the year been added to the Church. Yet the light shines amidst gross darkness. We are still told of wars and rumours of wars, of connibalism of the most revolting of sick persons buried alive, of the strangling of widows that they may be buried with their deceased husbands. We are informed of trials and cruel mockings endured patiently by our Christian natives from their heathen and persecuting neighbours, of the command of a chief to bring from a near island the teacher of religion with a number of pigs to feast him and his friends. Amid such scenes and sounds none will wonder that your missionaries are still crying, "Pity, O, pity poor FIJI!" Many are the dark places in FIJI which are full of the habitations of creulty, but all are opening to the light and grace of the Gospel, and the request is often heard from those sitting in darkness and in the shadow of death, "Come over and help us!" Tens of thousands of depraved Fijians are accessible to your misssonaries, but they are too few in number to do the work in hand.

OPEN-AIR MEETINGS AT ARNDILLY.

THE Rev. Dr. Brown addressed the meeting from Psalm xl. 2-3—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God. Many shall see it, and shall fear, and shall trust in the Lord." There were four stages in the spiritual history of every saved soul here recounted. First stage, deliverance—"He brought me up also out of an horrible pit, out of the miry clay;" second stage, safety—"And set my feet upon a rock, &c.;" third stage, a song of joy—"He hath put a new song in my mouth;" fourth and last stage, the fruit, especially in those that hear of these things—"Many shall see it, and shall fear, and shall trust in the Lord." He would try to give a little opening to these four stages; and he prayed that the word might be as a sharp arrow reaching to the thoughts and intents of the heart, and that a new song might be put into the mouth of some who had never sung before. The first stage is deliverance—from a horrible pit. The pits mentioned in the Bible were deep pits, into which if a man was put he never got out unless he was drawn up from above. Joseph was cast into such a pit; and so also was Jeremiah, and they would remember, when the king ordered Jeremiah to be drawn up, thirty men were sent to fulfil his orders. These men let down ropes with "old cast clouts, and rotten rags" to put under his arm-pits, and thus the prophet's life was saved. In this horrible pit of which the Psalmist speaks every natural man is lying, and before he can find deliverance from it he must be drawn up from above. What is this pit? In some cases it is the pit of sensuality—low, nasty, foul, abominable living. There is also the pit of insensibility—men living as animals in a state of stupid indifference. Some lie in the pit of infidelity and scepticism; but time would fail to enumerate all the conditions of life that this pit might be held to represent. All were by nature in this pit—some lying in better, some in worse parts of it, but all are in it. It is a defiling pit, as we might learn from that bright vision in the book of Revelation where we are introduced to that great multitude whom no man could number, and all of whom had washed their robes and made them white in the blood of the Lamb. Originally the robes of every one of these were filthy—and nothing but the blood of Christ could wash them clean. That was the great truth which they were bound to preach—that all men are wallowing and sinking in that pit until the grace of God plucks them from it; for help must come from above. The question was, how many of those whom he addressed had experienced this deliverance? People might go

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away speaking about what they heard, and asking each other if they remembered those striking illustrations about the pit; but the question was, were they in or were they out of it? There was a way of being delivered from it—and that deliverance was the second stage of the soul's history. God does for the soul what the thirty men did for Jeremiah. He lets down ropes, with soft lining, that the soul may be lifted up. That rope is the gospel; and he does not tantalise us by letting it down half way, or letting it very, very near us, but not near enough for us to reach it. He lets it down the whole length—however deep into the pit the soul may be, the rope reaches down all the way. Then it must be put under the arms—laid hold of by faith; but even that will not do. There must be a hand from above to draw us up. But supposing that rope had been let down and some present had not laid hold upon it. When the fisherman casts in his net he is disappointed when it is very light, when it comes in too easy; so what Christ wants is that there shall be a precious weight at the rope when it is drawn up—that it shall not come up without the soul that he meant to save. When a rope is thrown to a drowning man how eagerly all on shore look to see if it has reached him and if he has got hold of it; and if he has got hold of it, it is all right. As the men pull the rope the heavy weight shows that they have got the right object. It is a pitiful thing to see the rope pulled in and the man not there. So it was with the preaching of the gospel. How often had they to lament, "Who hath believed our report." The rope is let down, but alas how few will be persuaded to take hold of it. A few years ago a Unitarian minister used to preach in the Castle Street of Aberdeen—rather an unusual thing for a Unitarian minster to do; but this man, he believed, was a renegade Methodist local preacher, and he wished, seemingly, to make some use of the gifts which he had acquired in that way. That man, while labouring to prove that there was no such thing as eternal punishment, and that an atonement was not needed, had a crowd of roughs listening to him and as they listened to him they felt that he was mocking them, and one of them cried out—"Ah, Sir, yer ropes are nae lang eneuch to rax doon to the like o' us." They felt that they were in the pit, and that they were sinking deeper and deeper into the miry clay, and they felt also that this man's gospel would never lift them out; but they went away, still content, perhaps, to remain where they were. What God wants is, that men shall lay hold of this rope and put it under their arms. People would say that that was salvation by works; but it wasn't. Although it is our part to lay hold it is the Almighty arm that draws us out—our salvation is all of grace. Is there not something sublime in the connection of these words, *He* and *me*? *He* brought *me* out of an horrible pit. But salvation is not merely a negative thing. It is something positive—the man feels his footing, for his feet are set upon a rock. It is pitiful to see Christian people not knowing whether they are in the pit or on the rock. Some traditional teaching, it may be, handed down from their forefathers, paralyses them, and they do not know their footing. Christ Jesus is the rock; and it is not that Christians are to be safe with him some day; but even now they have the same standing that he has. Already they are with him in the heavenly places. But the soul does not merely stand in safety. It has a work to do and a journey to go; and hence its goings "are established." The third stage is the song—for saved souls are singing souls. "He hath put a new song in my mouth." And we sing the loudest when we realise our deliverance most. The deepest emotions of the soul break out into a big swell of elastic, buoyant joy, which the world knows nothing of. In all parts of the world this song is raised—in the east and in the west, in the north and in the south; for it is the song of the same redemption. What blessed unities it represents; and how miserable, compared with these glorious unities, are the diversities which separate God's people here below. The fourth stage in the soul's history describes the fruit of this deliverance—"many shall see it, and shall fear, and shall trust in the Lord." Those who have got the blessing of salvation do not want to keep it all to themselves. And many see the change, and fear—are inspired with awe as they exclaim, What hath God wrought! And not only are they astonished, but they also are persuaded to trust in God. for they say, If God saved that man, he will save me too. He felt it a blessed privilege to preach these things, for he hoped there were some present who would say, I am lying in that pit—is there any deliverance for me? O yes, for there is an eye looking down, and a voice saying, Fear not, the rope is long enough—it will reach you—lay it under your arms—the lining is there—it is soft enough for you to bear the pressure of it. Then he draws it up, and there is a blessed weight at it. It took thirty men to draw Jeremiah from the pit where he lay. Not all the men in the world, nor the whole universe, can pull the sinner from the pit in which he lies. It is *He* that draws up the soul; and the personal application of this glorious truth is the whole quick and life of the matter. To each he puts the question, Has he saved you? He is able to reach the very worst case. Once he was asked to see a young man that was dying. On going to see him, he was received with a heavenly smile; and on asking him something of his story, he told him this—One night when Richard Weaver held a meeting in the Aberdeen Music Hall, he went to make sport of the converted collier; but in the middle of the sermon he was arrested. "By anything that Weaver said?" Dr. Brown asked.' "No, Sir, but by a few lines of a hymn." "What were they?" "They were these—

"His blood can make the foulest clean,
His blood availed for me."

"Were you convinced of sin and enabled to lay hold of Christ all at once?" "Oh no, Sir, but I said, If his blood can make the foulest clean, I am that man; and what a miracle it would be if I were made clean." The words burned in his mind till the sermon was over; and as Richard Weaver was not able to see all who wished to converse with him, he (Dr Brown) went into a room where a number of lads were assembled all deeply anxious, and among them was this young man, although he did not then know him. He went home, and before morning the peace of God entered his soul, and from that day till he lay down to die, he went about telling what great things God had done for his soul. He mentioned this incident to show that the rope reached to every case, no matter how desperate it might be. It could even reach the gospel-hardened, the most hopeless of all causes to be in; but desperate as the condition of such people was, the gospel when it came in its power, was able to save even them.—*Elgin and Morayshire Courier, August* 10.

DOMESTIC OCCURRENCES.

BIRTHS.

HUNTER.—September 24th, at Sholapore, the wife of R. W. Hunter, Esquire, C. S. of a daughter.

CORDER—Sept. 25th, at Mount Road, the wife of James Corder, Esq., B. B. & C. I. Railway, of a son.

MARRIAGES.

KINLOCH—BROWNLEE—Sept. 19th, at Moor Cottage, Chinchpoogly, by the Rev. Mr. Macpherson, William Kinloch, to Elizabeth Johnstone, eldest daughter of James Brownlee, Montrose, Scotland.

CLARKE—THOMPSON—Sept. 13th, at Trinity Church Bangalore, by the Rev. Dr. Murphy, Sydenham Cubbon Clarke, Esq., Royal (Madras) Engineers, to Eliza Annie, eldest daughter of Lieut-Colonel Thomas Thompson, Madras Staff Corps.

DEATHS.

FALLON—August 11th, at Govan, near Glasgow, Maria Anna, third surviving daughter of Mr. A. D. Fallon, late of the H. E. I. C. S. Bombay, aged 19 years.

WILSON—September 11th, at Yestmall, Jane, the beloved daughter of Mr. A. Wilson, Extra Assistant Conservator of Forests H. A. D., grandchild of Pensioned Serjeant Major A. Mackenzie, aged 5 years and 6 days.

MENESSE—Sept. 16th, on board the P. & O. Co,'s St. *Geelong*, of appoplexy, Maria, the wife of Mr. E, Menesse.

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